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The American Friend

Old Series
Vol. L No. 19

SEPTEMBER 23, 1943

New Series
Vol. XXXI No. 19

The Future of Civilian Public Service
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The Editorial Pen
An Editorial

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For October 3—Jesus and the Ten Commandments

(Matthew 5:17-20; 19:16-22; John 5:39-40)

OBEYING THE LAW

About twenty years ago Harry Emerson Fosdick wrote an article on obedience to authority. He tells us that he could not remember ever hearing a sermon on obedience to law or authority; nor had he ever preached one. More surprising still, he went through volume after volume of modern sermons, essays and addresses in his large library, failing to find a single one on this subject. If ministers and all others have been so neglectful of this important matter, it is appropriate that we have a series of Sunday School lessons on "The Ten Commandments And Their Relation to The Teachings of Jesus." Do you suppose any Jewish child could reach his majority without repeated teachings on obedience to law and authority? To what extent is our present peak of crime due to lack of teaching in this area of life? (Let's call it a peak of crime for it seems we have been having a crime "wave" ever since the first World War).

The writer has frequently felt that the average Sunday School was doing a relatively poor job of teaching the Christian virtues which root back in The Ten Commandments. So this will give an opportunity to use the "line upon line, precept upon precept" method of teaching.

JESUS' TEACHINGS FULFILLED THE SPIRITUAL VALUES BEHIND THE ANCIENT LAWS

It has been said that Jesus was fundamentally a constructive teacher and leader. He knew better than any of us how the minutia of Jewish laws and regulations had become a burden to his people. He was conscious of the fact that as laws multiply and become more detailed, methods of "getting-by" multiply and become more effective. Note the way that Jesus, in the Sermon on the Mount, goes behind each law to the inner spirit necessary to fulfil and extend the intention back of that law. From Paul's warnings in his letters we can see the dangers which arise when people feel they are free from the restraint of law and are not yet fully committed to complete obedience to God's leading. Even many modern Christians need the restraint of laws since the spirit within them does not cause them to live above the necessity of law. If all were filled with the Spirit of Christ, simple understandings would be enough, we would need no policemen and methods of enforcement. We would need to know what should be done that all things could be done "decently and in order." Otherwise some people might start driving down the left hand lane of a state road.

OBEDIENCE TO LAW IS NOT ENOUGH

Jesus emphasised the fact that mere obedience to law is not enough. The Christian must obey the laws when they are not contrary to his conscience—but it is the extra which he is and does that makes his life count. There is no law limiting the amount of wealth one may accumulate although the sur-taxes should make unreasonable fortunes more difficult to acquire. But Jesus pointed out to the young man who had kept all the commandments that mere obedience of law was not enough—especially if you set your affections on money and things. To love money—is probably less of a temptation to people of wealth than of poverty. Especially children from homes of little money come to feel it is all important and make it their aim in life. Do they say that thirty-nine per cent of the men with their names on the doors of Wall Street have come from parsonages? In proportion they should be about one per cent; but in most of their young lives money was so scarce and they so often heard the expression "but we just don't have the money" that they determined their children would not hear that statement because they were going to have money or know the reason why.

So let us emphasize to our youngsters during these three months that they should obey the law. More important—let's set them a good example at "stop" signs and with our rationing system. But also we must tell them that obeying is not enough to make us Christians; but we must also have the Spirit of Christ toward all people.

MILTON HADLEY.

To become a river instead of a pool, a well instead of a cistern, prayer must be not merely occasional but habitual.

For October 10—Values of Reverence and Worship

(Exodus 20:3-7; Matthew 4:10; 6-9; John 4:23, 24)

ATTITUDES OF REVERENCE

We Friends have stayed rather well away from idolatry, but our meeting houses have been so simple and plain, often drab and dreary, that securing reverence even in meetings for worship has been none too easy. Enter a semi-dark cathedral or beautiful church with its magnificent stained glass windows, with various paintings or even statues around the walls and reverence or a sense of awe almost unconsciously steals over one. But the question also creeps into our minds if the Second Commandment has been carefully observed for certainly many of the accoutrements of worship do bear a likeness to things that are on this earth. And we can imagine those who bow before these images coming to have some faith in the power even of such inanimate objects.

REVERENCE FOR MEETINGHOUSES OF OUR YOUTH?

Yes, we have avoided all such idolatry; but have we secured a sense of reverence in our meetings for worship? Of course some people feel that the church building should be so different from other places that nothing takes place there but worship. Somehow we too feel that the meeting room should be kept for matters of a serious and Christian nature. But we pity the members of the meeting and especially the young people who have no place of recreation—and who cannot have or cannot use a church basement for wholesome recreation. We adults often compel our young people to go to the movie, the drug store, the dance hall in the county seat town because we are unwilling to help secure a place of wholesome recreation in the community. If we cause them thus to stumble, it is better for us that a mill-stone were hanged around our necks, rather than compel our own boys and girls to become involved in questionable activities because we supply nothing better.

Friends have been great on finding good substitutes. They used to be deeply mired in the liquor traffic, but enlightened consciences pulled them out of that mud hole. Then they decided they should seek good substitutes; hence the Friends who are trying to get all the English to drink cocoa and chocolate (Cadburys, Rowntrees and Frys — all Friends). They even made a contribution to our enjoyment when one of the Cadbury girls married a young Pennsylvanian by the name of Hershey and brought along the old Cadbury formula for sweet chocolate. And in our country

(Continued on page 387)

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

ERROL T. ELLIOTT
Editor

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The Editorial Pen

By Errol T. Elliot

IT is a sobering experience to lift the editorial pen. One looks across a world characterized by the irresponsible behavior of nations and the threatened general disruption between classes and races. One also senses the complexity of these problems and issues. The cavalcade of destruction sweeps on, threatening everything perishable in its path. Within this all but total confusion what is responsible writing and editing?

Naturally I do not have the answer. Different answers to this question must be grown against a background that seems unfriendly to Christian ideals as interpreted by the Society of Friends. This is a refining test. No easy answers can be offered safely for they will be tested by fire. But it is exactly this test which should drive us to better answers—to discern between the temporal and the eternal—to find the proper relation of Friendly testimony to these tangled problems.

It is true that all things perishable are threatened but it is also true that the imperishables are beginning to appear more distinctly. From the ruined cities of earth we shall see emerging the new skyline of the city of God—not made with carnal hands. It will become increasingly clear that this city must be built with understanding and good will and that it will require all the insight, patient labor and courage which we can command.

Today's Challenge to Religious Journalism

It is upon this frontier of the spirit that responsible religious journalism may find its function. It will be concerned with the near problems of the day but it must not be caught in every futile toil of immediacy. All application of spiritual answers must be taken with awareness that the resolving of human problems and barriers must come as leaven hidden in the meal of our common habits and patterns of behavior. Occasions will arise in political and cultural affairs which require a clear word from Friends. When those occasions come we must speak clearly and without weasel words, but we are not prepared with full answers to political and cultural problems. Many times we may feel clear to join in a frontal attack on national or international evils, but more often we shall need to let action and projects on small sectors of the peace front precede our words. To find the "strategy" of the spirit is not easy but very important.

Another aspect of this undertaking as an editor is the sense of companionship which it brings. My present office chair is placed near a high open window where, with a slight turn, I can look *out* across the city and *up* to a full sweep of the sky. This long and high view leads my memory to some facts in the history of THE AMERICAN FRIEND. It is enough just here to lift from the editorial succession the names of Rufus M. Jones, E. Edgar Nicholson and Walter C. Woodward, all of whom devoted years to this service of Quaker Journalism as editors. To follow these Friends causes one's writing hand to feel like the fingers of a learning child. To follow them also stirs one deeply with the feeling of important comradeship.

In the interim Murray S. Kenworthy and James R. Furbay have carried on a high level, the message of this journal. They are my "next door" friends with whom I am glad to be so nearly associated. For the immediate days ahead I shall be particularly grateful to Percy M. Thomas and other Friends in the Central Offices for carrying so much responsibility in editing and publishing the paper.

In Appreciation of Walter C. Woodward

It is natural for me to refer especially to Walter C. Woodward, for six years my colleague in the Central Offices and for more years my friend. His is the most recent long chapter in the history of this journal. In my memory he is the paragon of editorial diligence. The devotion and genuiness of his life were basic to the journal he produced. He was sensitive and discriminating, rightly intolerant of the superficial but radiantly appreciative of that which was sincere, genuine and sterling. His pen cannot be lifted by any successor. It has been laid away but his editorials will continue to inspire the reader and his travelogues will race gently through our memory.

One begins, therefore, in this work not so much with awareness of the rights to use his editorial "We" but with the sense of fellowship which the word implies. Not only those of the past and of the present company of Friends and friends, but also those who will join us unite to produce THE

AMERICAN FRIEND. I hope that our "Quakerdom at Large" our "Friendly Forum" and all other contributions may serve to integrate us around the written word. We may find disagreements but also unity and fellowship beneath them.

Was it not this insight and understanding spirit which was in Jesus as he stood in a nation soon to fall apart? Yet he lived in the life and power which should finally heal society from its depths. To experience his redeeming love and share it with men through every channel and cranny of human need is our high calling.

It is interesting also to join the fellowship of other Friendly editors among the various Yearly Meetings of Friends. Our several papers share often in the discussion of mutual concerns. There can be collaboration where Friends in general are concerned and a full measure of independence and directness where our separate areas of responsibility are involved. We want these pages to serve specifically the plans and programs in the Meetings of the Five Years Meeting to which this paper definitely belongs.

Besides the Friends who have occupied the editorial chair, there has been a host of others who as contributors, readers and constructive critics have made their contributions to this journal. In so far as its pages can continue to reflect and exchange Friendly concern it will retain its place among the necessary Quaker institutions. If so it will be not one person nor a few who assure this, but all Friends who give it interest and support.

When one surveys the names of those who have made history for this paper as editors, contributors, supporters, readers, and those whose deep concern still carries us on, it is very fitting to say that "we" —all of us—shall continue the production of THE AMERICAN FRIEND and help to fulfill the measure of expectancy which we hold for the thought life of Friends.

Chicago Hostel Welcomes Evacuees

By Robertson and Gerry Fort

THE hostel at 350 Belden Avenue, Chicago, after six months has earned the reputation as a haven of friendliness for the Japanese-Americans who come from relocation centers. During this time we have gone through many experiences, dating back to that cold, winter day last February when our first group of evacuees came in from Death Valley. They were tired and cold, and a little frightened as to the sort of welcome they might expect in Chicago. We will always remember ten-year old Ned, who, while sitting over a radiator to get warm, said, "Now I can have a bath in a tub!"

Since February 15, 1943, 250 evacuees have come to the hostel. In this number were thirty-four family units ranging from couples to families with five children. We have had no hosteler return to camp because he found relocating too difficult, although several have returned after a stay in Chicago, to bring their families back with them.

MANY FIELDS OF WORK OPEN

Because of the acute shortage of available working people in the Chicago area, job opportunities have been plentiful. Many have been able to continue in the field of work in which they had training and experience. This has been more difficult, however, for professional people where licenses are required in order to practice. Evacuees have been placed as secretaries, floral designers, accountants, bookkeepers, dental technicians, photo retouchers, optometrist's assistants, research assistants, shipping clerks, beauty operators, camp counselors, dressmakers, cooks, apprentice jewelers, draftsmen, pharmacists, mechanics, government workers, chemists, industrial designers, and domestics. Some have been able to arrange for part-time work in order to continue their schooling. Others have entered military service.

As Chicago is a defense town, satisfactory housing is difficult to obtain. We have managed to help the evacuees get settled by pounding the pavements, following up newspaper advertisements and suggestions of interested people.

We have tried to make living in the hostel as normal as possible. All share in the household duties. It is a new experience for some and for others it is good to wash dishes again after not having done so for a year or more. Hostelers exchange stories of camp life, pre-evacuation days, or job and house hunting experiences over the laundry tubs, and other chores.

VARIOUS TYPES OF RECREATION

Recreation in the hostel is not planned, in order to keep it as spontaneous as possible. Residents enjoy chatting in the large living room, listen to the radio, and play games together. Frequently when a jigsaw puzzle is in progress, someone may come along, study it for a time and add a piece to the picture. On Sunday afternoons the various Chicago Friends meetings and other organizations hold teas in order to become better acquainted with our new friends. At such times a steady stream of "alumni" return to meet friends and new arrivals.

We have a weekly meeting to discuss the mutual problems of keeping the hostel running smoothly. We also have our own Friends meeting here as it is difficult for the group to attend the various Chicago Friends meetings regularly. We are pleased with the number who attend these meetings. Those who do go to the regular Friends meetings are warmly received by the members.

Like households, large or small, we have our crises. We shall long remember the week when eight people were sick in bed with flu, sore throats, and pneumonia. We remember when Janice had the measles and had to be isolated. Her mother had a hard time keeping her in bed because she didn't feel sick. And we can laugh now about the days when everyone in the house had to line up three times a day for his dose of gargle.

And again, there was the time when we made a "good buy" of some fish, only to discover that our group was not fish-loving. Many were the ways that the fish was camouflaged before it was finally consumed. We recall the morning when the coffee and cereal tasted funny because someone unknowingly had filled the sugar bowls from the salt jars.

MAKING BROTHERHOOD REAL

Days at the hostel are filled with many heart-warming incidents—of hostelers coming back with a glow of success at job hunting, or from kindnesses they have experienced from people on the street. The real helps extended by the Friends to these evacuees have been greatly appreciated. Letters we receive from many we have helped get "weepy" when the writers try to thank us for our help.

We in turn realize that we have an unusual opportunity to know people whose lives are motivated by high ideals, who are anxious to prove their devotion to their country, and who have come through an experience that was heart-breaking and full of hardships. Almost without exception, they hold no bitterness because their thoughts are directed towards building their lives anew and towards becoming truly a part of our country. At times it is natural that some become homesick for their native states, but they spend little time in retrospect as they are busy working for the present and the future.

Friends in Chicago have had a large share in helping these Japanese-American evacuees orient themselves. By their interest in them, by including them in their groups and activities, by helping them find suitable jobs and adequate housing, they have attempted to put into practice the principles of brotherhood. The result is that Friends have won a place in the hearts of these uprooted people.

We feel that we have gone quite a way since that first group of evacuees came to us. It seems such a little way, however, when we remember that there are still many thousands yet to come from the centers who want their share of normal American living.

350 East Belden Avenue,
Chicago, Illinois.

It will be of interest to know that the Nisei (Nee-say) are American born of Japanese parentage, while the Issei (E-say) were foreign born who have lived in America for years and are the parents of the Nisei.

Announcing The New Editor

THIS is to announce that with this issue Errol T. Elliott takes over the duties of Editor of THE AMERICAN FRIEND. He was elected to this position, as well as to the position of Secretary to the Executive Commitee, at the meeting of that Committee in April 1943. For the present the new Editor will carry on his responsibility from Oskaloosa while he continues as President of William Penn College.

Errol Elliott has filled a number of important positions in The Five Years Meeting. Before becoming President of William Penn College in 1942, he had been pastor of the First Friends Meeting in Indianapolis for six years. Preceding that he held secretarial positions for a number of years under the Five Years Meeting with headquarters at the Central Offices in Richmond, Indiana. Besides these services, Errol Elliott has contributed to the Five Years Meeting generously in voluntary capacities, being for some time Chairman of the Executive Committee, and since 1937 Chairman of the Board on Christian Education of the Five Years Meeting.

Errol Elliott graduated from Friends University at Wichita, Kansas, and has pursued his studies further at Pendle Hill near Philadelphia, and at the Iliff School of Theology in Denver, Colorado. Errol Elliott takes up his work with the best wishes of the many people throughout Quakerdom to whom he is known. His acceptance of these duties promises continued progressive leadership and vision for Friends. It summons all of us to give him our sympathetic understanding and prayerful cooperation.

GOING FORWARD WITH NEW LEADERSHIP

When the loss of the loved Walter C. Woodward laid on The Publication Board the hard business of finding a successor for his pen and voice and personality, we instinctively invoked the law of eminent domain. The supremacy of the task gave right-of-way over every person and position. The question asked was: "Is he the best selection?"

The Board, acting in the capacity of nominating committee, was from the first, strongly drawn toward the name of Errol T. Elliott, but not with closed minds; other names were suggested and received careful consideration. The task of nominating was not made easier by the well established custom of merging in one person the duties of Editor of THE AMERICAN FRIEND and Secretary to the Executive Committee. The Editor must be also the prophet, the Secretary a magnetic leader, and so we have waited; for the principle of eminent domain imposes a duty upon those who invoke it. The duty is upon them to observe great tenderness and consideration if hurt and damage to others is to be avoided. Well nigh two years of waiting will have passed before the Editor-Secretary-elect is in full-time service.

It would be hard to over-praise the office personnel and the interim Editors for their work and spirit throughout this trying time, and the fruits of their labor are most encouraging. Evidence accumulates that in this area, the Board on Christian Education, the Bible School Helps, and THE AMERICAN FRIEND are serving a growing constituency with increasing effectiveness.

Errol Elliott will come to his work under promising conditions within the Five Years Meeting and throughout the Society.

The happy arrangement between The American Friends Service Committee and ourselves for the united service of Dr. W. O. Mendenhall is now in full operation.

The growing conviction throughout American Quakerdom that Friends should be more promptly and more dependably informed on national legislation, accomplished or pending, has eventuated in the Friends National Commission on Legislation, participated in by all branches and groups. We are concerned in this capacity primarily with those legislative concerns affecting moral and religious principles and with those of human rights and freedoms.

Finally, Quaker Hill is finding its place in Friendly service with emphasis on the encouragement and aid of pastors, workers and young Friends.

It is my personal conviction that American Quakerdom is at the turn of the tide.

ALVIN T. COATE, *Chairman*
The Publication Board.

E. Raymond Wilson to Serve as Executive Secretary of the Friends Committee on National Legislation

E. RAYMOND WILSON of the American Friends Service Committee, has recently accepted the invitation of the Friends Committee on National Legislation to work in Washington for two years in the field of post war planning. He has been given a release to take up the important work in this new field. In accepting the invitation, E. Raymond Wilson writes as follows:

"I understand that my major task will be to work with members of Congress and the administrative officials of the government, primarily in the field of post war planning and the evolution of international organization in the post war world, the preservation of the rights of conscience, and opposition to conscription.

"There are times in history when decisions are taken of tremendous importance for decades, even centuries, to come. Such a time occurred at the close of the Revolutionary War when the American Union was formed and the Constitution drawn up, which has only been changed twenty times in more than 150 years. I think we are in another one of those periods when, during the next five years, decisions taken by the peoples of the world, and particularly by the American people and the American government, might, or could be, just as decisive.

FRIENDS TESTIMONY FOR PEACE NEEDED

"With our three hundred years of concern and testimony for peace, the Society of Friends has a peculiar obligation to use whatever influence it may have toward the establishment of international order and justice. If we withhold our ideas while the discussions are going on, and then the decisions are different from what we would like, what right have we to criticize?

"If democracy is to function adequately, and to develop more enlightened policies, minorities which are concerned for actions beyond their own self-interest must do what they can to encourage forward-looking policies and officials. Don't we have a responsibility to help make democracy more effective in international affairs as well as to seek ways of establishing a durable peace?

"If work in Washington is to be undertaken at this time, we ought to be under no illusion that many of the ideals of the Society of Friends will be fully acceptable in the period of hate and disillusionment which follows such a tremendous war as the one in which the world is now involved. We ought to be willing to work for causes which may not be won now, but cannot be won in the future unless the goals are staked out and worked for energetically over a period of time.

"We cannot operate as a pressure group, nor expect to measure the success of the work of the Friends Committee on National Legislation by political victories achieved. However, I believe that most Friends would like to see some such effort made, and would like to rally to support it as best they can."

OHIO YEARLY MEETING

Ohio Yearly Meeting met in its 131st annual sessions at Damascus, Ohio, August 24-29, 1943. Contrary to expectation the attendance was unprecedented for recent years. The hospitality of the homes and the dining room facilities were taxed to the limit in caring for those in attendance. Under the impetus of an imperative need the Yearly Meeting placed a considerable sum at the disposal of a dormitory committee with instruction to go as far as present conditions would permit in providing a suitable building for the care of guests.

The characterization of a meeting, by a Friend of years gone, as a "Comfortable Meeting" might well be applied to the many sessions which were concluded with much satisfaction.

Much interest was evinced in the reading of the characterization of Ohio Friends (Damascus) as published by the World Committee on Consultation. All felt that the writer was deep in insight and fortunate in expression. There was no evident disposition to depart from unanimity in action and independence in relationship as mentioned in the document for the meeting did not see its way clear to appoint members to the World Committee for Consultation nor to the Committee for National Legislation.

GREATER INTEREST SHOWN IN EVANGELISM

Emphasis on evangelism was shown in the changing of the annual missionary service from Thursday evening to Sunday afternoon to make way for a continunity of evangelistic effort in the evening services. Probably the most radical departure of the Yearly Meeting was the change in supervision. In order to continue the extension program initiated last year in a more effective way than was realized, Claude A. Roane was changed from Field Secretary of Missions to Church Extension Superintendent. His relationship as Superintendent of Pastoral and Evangelistic Work is unchanged. Dr. Walter R. Williams, with the asistance of missionaries home on enforced furlough, will give part time service as Superintendent of Foreign Missions.

NEW MONTHLY MEETING ESTABLISHED

Under the extension work last year a new monthly meeting was established, with full time pastor, at Bandy near Alliance West Park, Cleveland; Battle Creek, Michigan meetings were assisted. Pastors were placed at the new points of Barberton, Willowick and Wadsworth.

For the first time in probably fifty years no report came from the mission field in China. The living epistles, however, were more than usual. Beside giving impressive messages, Elsie Matti, Ethel Naylor, Freda Girsberger, and Leora DeVol, singing as a quartette, gave the assembly something quite unique: a gospel song that all enjoyed in spirit but few if any understood. The language was Chinese. Esther E. Baird was the living epistle from India.

The Five Year Program on Stewardship ended this year. The regular work of the department will continue with characteristic energy under the leadership of Perry Hayden. The announced goal of every member a tither by 1943 and a per capita giving of $50.00 per member signed 2386 as tithers and raised the per capita giving from $23.14 to $40.16 based on the entire membership.

Leora DeVol, Dean of Women at Marion College; Frank T. Enyart, pastor at Fourth Street, Columbus; Cecil Shaver, of the same meeting; Waldo Hicks, pastor at Glidden, Iowa; Millard Downing, Field Secretary of Cleveland Bible College were recorded ministers.

L. CLARKSON HINSHAW IN CHARGE OF EXPOSITION HOUR

L. Clarkson Hinshaw, of Haviland Kansas, was favored in giving the messages of the Expository Hour on the general theme The Witnesses of Christ, as expressed in His own words and in our own experiences. Philip Jacob was present and spoke for the American Friends Service Committee. William N. Smith of Central Yearly Meeting gave two messages. Paul Parker, one of our own ministers, in the uniform of an army chaplain, was present on deputation of his commanding officer. Myron Tripp, of Wilmington Yearly Meeting and Ludlow Corbin of Kansas Yearly Meting were acceptably in attendance.

Many were the expressions of thankfulness for what was to those present apparently one of the best yearly meetings ever, as the fellowship of the week came to an end.

RALPH COPPOCK.

Damascas, Ohio.

Each in His Own Tongue

By James Bond

THIS is simply a concern for peace. It is born not of a desire to destroy the walls of misunderstanding and conflict between men by loudly blowing a trumpet, but to renew the coals of fire on the stuttering lips of our prophetic Society of Friends.

The world is baffled by its own reflection. The amended Golden Rule seems to be "treat others as they are treating you." The ruthless destruction of our cities by our enemy makes our counter destruction righteous. It is a world of relativisms. Is there no prophetic word to be uttered, nor light to rid us of the distorted shadows we are casting on each other? Each nation is picturing the other as the dreaded invader, and its own fighters the staunch defenders of decency.

We know that if the truth about men were preached half as zealously as the untruth, such violent outbursts as war would be impossible. Yet who is scattering truth with half the fervor of the international propaganda machines broadcasting their untruths?

HAVE WE LOST CONCEPT OF CHRIST'S LOVE

We know the message. We have known it from our youth up. God is love, men are brothers in one spirit, one spirit, one hope, one destiny. Yet we do not speak it. We declare our belief in it, but when it comes to advocating its use in relocating Japanese-Americans in our community, or asking for a re-opening of the avenues of peace between warring nations, we say to ourselves, "It wouldn't do any good to talk to our mayor about it, or our senator, for they wouldn't understand. They are practical men who have to deal with reality and we might embarrass them with our idealistic principles." Have we not all felt that hesitancy creep into our vaunted purposes? How insidiously it destroys them! How much more it is to be feared than all the cruel might a foreign oppressor can muster!

Are we afraid men won't understand a message of active good will? What a soul shaking fear this is. It is the undermining of the very genius of our Quaker faith, that every man, no matter how depraved his condition, has an inborn response in his being to good will in human relations. It is the nature of God and we are born in His image. When we begin to fear that men cannot understand Christ's message of love, it is a sure indication that we are losing something of a high view of God that once was ours.

WHY THE KINGDOM TARRIES

The Biblical story of the origin of different and confusing tongues may not shed much light on the historical or sociological genesis of them, but it certainly teaches a great truth about what kind of men misunderstand each other. They were men who gave pious homage to the idea that God is supreme, but set about to reach heaven by their own cunning, skill, and cleverness.

Long before the tower of Babel ever approached the sky, the men were confounded, could not understand each other, scattered. If men cannot understand us today, if we speak a foreign language to them, could it be because we are trying to build a world brotherhood with God's trademark; but to fit our own little blueprints? It is *our* schemes of world government, *our* plans for free trade, *our* formulae of justice that we are offering the world in *our* language. But the heavens are not reached, they are opened. It is when the heavens are opened through us that men understand.

And here again the Biblical account teaches a profound truth. The sequel to the story of the tower of Babel is the story of Pentecost. The living Spirit of God broke through the apostles, and as they preached to the gathered crowd of men, gathered from so many nations that it takes the writer of Acts three verses to name them, *each man heard in his own tongue!*

The races that were scattered at the tower of Babel were reunited at the Day of Pentecost. Why? Because it was the Spirit of God which Jesus called the Spirit of Truth, being poured through and into men. Men do not misunderstand when it speaks. It speaks in a universal language, colored with the dialect of the particular group or generation speaking, but always understood.

THE TRUTH SHALL MAKE MEN FREE

It is what Ghandi calls soul-force, we call it the power of good will. It is truth and truth is universal. Men have no hesitancy in sharing the truths revealed by science across boundaries, no fear of being misunderstood. Why should we hesitate to share the great truths of living together with one another? They have been tried, tested and proved.

The early Friends had no sapping doubts about the ability of men to understand their newly found Truth of the Divine Center within us. They carried their message to the highest officer of their own civil government, and found a response. They took it to the Stalin of their day, the Czar of Russia; to the bandit nation of their day, the Sultan of Turkey; to the Japan of their day, and to others. George Fox found a response in the savage American Indian. William Penn proved that it could be used on a workable practical basis.

We see the shadows of the world about us, the racial antipathies, the vicious schemes of oppression, the selfishness of imperial economics, and we back down with our message of the insuperable power of common good will and love put to actual work on men's problems. It is the age old human weakness of assuming the apparent to be the real. It kept men believing for centuries that the sun revolved around the earth, until some bold searcher for truth, unconcerned about the effect it had on his and man's ego, pointed out that the earth revolved around the sun.

These shadows are real, but not the total of reality. Only when we turn around and see the Light, which makes them possible, will we know reality. Then we are equipped to remove them without fear that our efforts will be misunderstood. For we know God, and if God is for us, who can be against us?

The message filled with the Spirit of Truth is understood. Make no mistake, each understands in his own tongue. The angel is waiting to put coals of fire on our lips. Where are the prophets of today to say, "Here am I, Lord, send me?"

Straughn, Indiana.

THE INDOMITABLE

The violence of war may dim
But cannot blight
The glory of the stars that sweep
Across the night;
While love of peace and freedom glow
With a new light.

Though tyrants may deny to men
Their faith, and say
They have no right to worship God
In their own way,
They cannot take from hearts their faith
Or right to pray.

EDITH M. PATTERSON.

"It is not the abolition of ministry but the abolition of the passive laity that the Society of Friends has ever striven for."—DOUGLAS V. STEERE, *A Quaker Meeting for Worship.*

The Future of Civilian Public Service

By Samuel Marble

CURRENT discussions of the Civilian Public Service program indicate two facts: first, that in the CPS system at present there are definite and fundamental pacifist values. If this were not so the great majority of the men would not have been willing to continue with the program thus far, nor would the constituency be willing to contribute to the total combined program at the rate of almost two million dollars a year. The second point is that, regardless of the values that exist, there are some serious and grievous faults.

Within the next few weeks, the American Friends Service Committee is going to indicate its willingness to support the present program for another year without essential modification, or declare its interest in altering the agreement with the Selective Service System in terms of past experience and changing needs. In view of the fact that the time of decision is at hand, it is now appropriate that we consider what obligations we wish to assume for the coming year. Now is the occasion to reassess our values, reconsider our program, and to measure reality against the ideal.

The decision ought to be approached with a sense of humility and deep concern, for almost two thousand years of human life—one year for each man in Friends' camps—will be conditioned by the determination. At the same time, after the decision is once made, we ought to be willing to live accordingly for another year without engaging in endless questioning and regret, and without repeatedly exhuming the matter for reevaluation. After our choice is made, we ought properly to turn to more profitable contemplation.

II

In approaching the matter two things should be kept straight: first, that an interest on the part of the A.F.S.C. in varying the pattern that has existed in the past does not imply, as some people suggest, an ultimatum. To say as much is to totally misunderstand the nature of the agreement between Selective Service and the religious agencies. The contract between the three agencies and the government is not the same class as a nuptial bond—any rethinking of which may be construed as infidelity. Rather, this agreement was drawn so that it should expire at the end of one year, precisely because it was recognized by both parties that circumstances and needs are subject to change. It was therefore deemed wise that a new contract be negotiated each year in order to accommodate the necessity for readjustment.

Second, it should be realized that the actual administrative relationships now in effect are apparently not those that were contemplated in the original agreement between the three agencies and Clarence Dykstra who was the Director of Selective Service at the time of the negotiations. The original understanding between the government and the agencies did not contemplate a Camp Operations Division within Selective Service operating with the administrative power over the CPS program that this Division possesses at present. There is reason to believe that it was the intention of the negotiators in this instance to establish a system more along the lines of that existing during the last war: that of furloughing men to the religious societies with primary responsibility lodged in the hands of these groups. The present relationship is one that has come about as the result of manoeuvre, pressure and circumstance. Inasmuch as the existing forms are not the ones contemplated at the time of the inception of the program, there is every moral reason for examining current arrangements and possible future relationships in terms of original values.

III

If the original understanding were in effect today, the government might set up certain induction camps to which all CPS draftees could be assigned during an initial period of from three to six months. After a period of adjustment and orientation, each selectee might be given the choice of continuing to serve in one of the government camps, or of making application for furlough assignment under the American Friends Service Committee or one of the other cooperating religious groups. If the man were accepted by the religious agency for special assignment, he would pass out of the government administered system and be responsible to the Service Committee which in turn would assume administrative and legal responsibility for him.

An arrangement of this sort would have the happy element of placing service under the A.F.S.C. on a voluntary basis, both in respect to the individual and the agency. Under such an arrangement the Friends would have freedom to determine the character of the work project; and in this case the type of work project sponsored by the Service Committee would probably be the kind of work not otherwise undertaken by the government. For example, if private contributions were withdrawn from the CPS program, the government would doubtless continue to maintain the Forest Service, Soil Conservation, Land Reclamation, and Farm Security camps much as they are now, but would not continue the work of hookworm irradication in Florida, nor would it continue the community rehabilitation project in Puerto Rico. It is to projects of the latter type, offering community service and filling a need that the government has not met, that Friends should turn their attention. And it is in this realm that they have demonstrated peculiar skill and aptitude.

IV

But regardless of whether such future relationships and arrangements based on the original understanding with the government are possible or not, there are certain services based on original values and confirmed by two years of experience which must be part of the future program of Civilian Public Service. These services the A.F.S.C. should begin at once to develop for men in all CPS units, without regard for the details of future relationship with Selective Service.

In *education*, the Committee should expand the present one-man education staff, and offer CPS men maximum assistance from the central office in the development of the education program in each CPS unit. It should offer the units a first class string of lecturers and speakers on a variety of subjects. It should arrange for trade-school correspondence courses, fitting men for future occupational adjustments. The A.F.S.C. should arrange for extension courses with different universities which would give college credit. It might secure resource material for special interest camps, such as that on Cooperatives, Latin-America, and Industrial Relations. It should put in the camp libraries the most desirable publications and the latest books.

The field of *vocational guidance* and *post-war placement* has not been developed as yet by CPS officials. When demobilization comes, CPS men are going to face unusual obstacles in making occupational readjustments. The government agency for the re-employment of discharged soldiers will have a representative in each nook and cranny of the United States, ready to push a soldier into every job before it is open, and the problem of employment will be augmented by the simultaneous release of millions from war industries.

In view of this prospect, the Service Committee should start now to plan to meet this problem. It should begin by

finding out the vocational interest of the men and by providing expert occupational counseling and advice. It could contact prospective employers, informing them of the men's qualifications and begin to educate industry as to the character of the men in CPS.

The Committee should increase *religious ministry and counseling* for CPS men. The men in the camps have been placed on their own resources; and this has been a splendid act of freedom but it leaves many men who seek spiritual assistance from outside sources without adequate help. Certainly part-time permanent personnel should be secured for such services.

CPS men have often felt that something is lacking in the *interpretation and expression* of pacifist thought. There is a crying need for the instruments by which the majority of the CPS men who are confined in camps, can get in touch with the world outside. One device is that of the magazine and journal. The phenomenal growth of the camper-inspired magazine, *The Compass* and the weekly *Pacifica Views* indicates the urge of the men in CPS to find channels of expression. The Committee has begun to recognize this need and should provide even greater means by which the pacifist leaders of the future, now in their charge, can find effective expression.

Some of the Service Committee's CPS personnel should be freed from the task of processing papers, and assigned to work on the problem of prison CO's—a concern that has not yet received its due attention.

The activities enumerated above are ones that have cohesive force. They are elements that should be injected into the decision as to our future programming for CPS. It may be that a realistic analysis of these possibilities will bring us to a rediscovered enthusiasm for Friends participation in Civilian Public Service. If it does, we shall find ourselves refreshed and reconfirmed in our decision as the result of our search.

Iowa Yearly Meeting Assembles

August 23, 1943

"The harvest dawn is near
The year delays not long,
And he who sows with many a tear
Shall reap with many a song."

Once more the church wends its way to the annual gathering. Gas rationing did not deter the travelers, and Monday night found the usual number of participants present. Worshipful music, instead of gong or gavel, announced the arrival of the hour for sessions, and a sense of God's Presence hovered over the people. Throughout the week a fine spirit of co-operation and concern pervaded the gathering.

The organizational set-up functioned from the first as committees and boards fell into step promptly and painstakingly with the following clerks in charge: Edgar H. Stranahan, presiding; Cora Mattison, recording; Orville Cox, reading; and Lawrence Sams, announcing.

In the eight o'clock devotional periods such men as John Harvey, Marlan Dawson, John Baiotto and others brought messages with significant import, assisted by Leonard Wines, Richard P. Newby, Clinton Nellis and others. For these meetings, and most of the departmental periods, special musical numbers were given. Messages in song were brought by Fred Moore, Alice Barnett, Margaret Haworth and others; duets by Paul and Alice Barnett, John Harvey and wife, Oshea and Edna Hutchins and others. A treble-clef quartette and trio also contributed numbers. The congregational singing, directed by members of the music committee, was reverent and inspiring as bass, alto, soprano and tenor poured the power of their voices into a grand and harmonious whole, most moving and worshipful. What a contribution this tremendous chorus made to the devotional atmosphere of the meeting!

No attempt can be made to give the substance of the impelling addresses and sermons by Murray C. Johnson, James Coney and Cecil Hinshaw, who brought us, again and again, most thrilling messages out of their experiences. We wondered that they could strike so definitely the chord of evangelism just now upon our hearts, but always they stirred us afresh with zeal and purpose. We left those scenes of inspiration praying that we, like Paul, may be given all who travel with us.

Representatives of the A. F. S. C. brought much outside information, with Chase Conover presenting CPS in an interesting way and introducing a Philadelphia Friend, Dick Barrows, a member of the CPS camp at Ames, Iowa. He spoke of their work on hybrid seeds and other crop improvements. Iowa is proud to be lending Roy Clampitt, one of her peace leaders, and his wife to Mexico, where they will work under the auspices of the A. F. S. C.

The Public Morals Department presented Millard Jones who gave a vital address containing the latest data on the subject. Merle Davis was with us in a happy and concerned way, strengthening the tie with our mission fields. Three of Iowa's pastors were recorded as ministers of the Gospel: John Baiotto, Gerald Dillon and Marlan Dawson; and Fred Moore was given certain papers as a pastor with us, although technically his membership is not yet transferred from another denomination.

President Elliott of William Penn College offered us encouragement. He presented three Japanese-American students and a report was given of the hostel for Japanese-Americans being opened in Des Moines. A gratifying report came from White's Institute. Both financial prosperity and an overflowing enrollment in the Boys' Home at Quakerdale speak of efficient management.

Charles F. Thomas, recent pastor in Des Moines Friends Meeting, and now Minister to Youth in the Five Years Meeting, was gladly welcomed in his new role. Lillian White Shepard, Editor of our Sunday school supplies, was cordially received. Both of these Friends gave addresses that were much appreciated.

All told, Friends are saying this was an unusual Yearly Meeting because of the encouraging reports from the field, the inspiration and information received, and Christian fellowship enjoyed.

MARTHA HADLEY.

CONTRIBUTORS

JAMES BOND—A former student of Earlham who began his ministry at the age of eighteen, serving the Hopewell Meeting in Straughn, Indiana. October 1, James will go to Gatlinburg, Tennessee, to work in a new CPS Camp.

ROBERTSON AND GERRY FORT—Directors of The American Friends Service Committee Hostel for Japanese-Americans at 350 East Belden Avenue, Chicago.

LEONARD KENWORTHY—Lately a member of the Relief and Reconstruction Unit 101, at Earlham College; now in the West Campton, New Hampshire, CPS camp.

SAMUEL MARBLE—An assignee in CPS for nearly two years whose capacity for leadership was recognized by his assignment to CPS Training Unit in International Administration at Columbia University, and to CPS Unit 101.

FLOYD SCHMOE—Professor in the University of Washington, at Seattle.

STEPHEN GUTHRIE—Member of Iowa Yearly Meeting.

MINUTE OF ADVICE

North Carolina Yearly Meeting To Its Members

Into the sessions of this Yearly Meeting has come the assurance that the love, the grace, and the power of God are abiding and eternal; that His will and purposes for mankind are unchanging; that the moral and spiritual realities of our lives are constant. We have been shown anew that the Christ-way of life was given to the world in a period of turmoil and difficulty, and that we must not abandon it when times become difficult and dangerous. Rather should we grasp the opportunity for aggressive evangelism and a great spiritual advance. We have been called upon anew to assume the task of spiritual pioneering for our times.

We can rise above fear and confusion only as we are quietly confident in our own souls; we can bear testimony against the strife of men only as we are at peace in our own hearts and with one another; we can bear witness to the love of God only as we ourselves love one another and our neighbors. May we carefully examine our hearts and lives in this light.

Friends are urged to exercise great care to maintain a sensitiveness and tenderness of heart. This is to be done, not by closing one's eyes to human suffering, but by seeking to alleviate it, and remove the causes which bring it about.

Our testimony against war is not lessened in these times. Rather is there increased responsibility upon us for spiritual leadership, for directing public attitudes toward love, justice, interracial brotherhood, and international good will. The peace which will follow this war is in reality being made now, and may we be faithful in doing all in our power to make it a lasting peace of justice and good will!

Much encouragement and assurance is needed if we are to hold fast to our faith, and Friends are urged to be active in visitation for mutual inspiration and fellowship. Local meetings are encouraged to promote intervisitation as they may, and to open way for visits by members of Yearly Meeting committees.

A shortage of qualified ministers and workers has given emphasis to the concern that Elders and leaders in the local Meetings be more faithful to their responsibility for seeking out and encouraging gifts and callings in young people, particularly gifts in the ministry. Friends are also urged to remember their responsibility for the preparation and development of these young people. Truly it is God who gives the increase, but it is ours to water and cultivate.

Elders and leaders in the meetings are urged to be faithful in the so-called small duties of the Master's service. Reports indicate a general laxity in attending meetings for business, making reports, and the like. May each one of us "have enough evangelism in his own heart" to reach the one nearest him. Then shall we be in position greatly to increase our larger evangelistic and missionary endeavors.

Friends are encouraged to keep in prayerful remembrance all absent members, encouraging them in Christian faith and practice wherever they may be.

May we strive to deepen the spiritual life in our Meetings during the year.

Approved by North Carolina Yearly Meeting on Ministry and Oversight held eighth month the seventh, 1943.

CLIFTON C. PEARSON,
Clerk.

VIRGINIA S. HAUSER,
Assistant-Clerk.

Approved by North Carolina Yearly Meeting held eighth month seventh 1943.

ALGIE I. NEWLIN,
Clerk.

DOROTHY L. GILBERT,
Recording Clerk.

NEWS FROM GUILFORD COLLEGE

With Guilford College definitely committed by trustee and faculty action to a continued policy guided by the Quaker ideal, the Guilford campus has all this summer been the busy scene of numerous Quaker activities, in addition to the regular summer session, which was this year considerably larger than usual.

An event that attracted a great deal of attention throughout North Carolina was the seven-week session of the International Service Seminar on Latin America, sponsored by the American Friends Service Committee with the cooperation of Guilford College. Some forty-five students, representing twenty-four nations and a generous cross-section of the United States, lived cooperatively in the Guilford dormitories. They studied Latin-American affairs under the guidance of a special seminar faculty of a dozen members, themselves representing six countries, who were chosen for their particular competence in various areas included in the summer's program. Through the process of working, playing, studying, and worshipping together, this group of such widely differing national and racial backgrounds achieved a unity and a spirit of fellowship that amazed even the members themselves. By the end of the seven-week period, it seemed to have filled even the most skeptical of them with faith in the possibility of creating genuine understanding and brotherhood among all men. Edwin L. Duckles, American Friends Service Committee representative in North Carolina, was director of the seminar, William Edgerton, of the Guilford College modern-language department, was dean of studies.

The International Seminar had charge of one evening program at this year's session of North Carolina Yearly Meeting, which was held on the Guilford campus while the seminar was in progress. As news of the seminar spread throughout the state, numerous invitations to speak came in from churches and civic organizations. Members gave talks before some twenty-five groups in the central part of the state and made one radio broadcast in which seven students who were born in Peru, Belgium, Germany, Lithuania, China, Japan, and the Philippines took part.

On the same day that the International Seminar opened, a special unit of thirteen Civilian Public Service men arrived on the Guilford campus for a two months' period of training in relief and reconstruction work under the joint direction of Guilford College and the American Friends Service Committee. Originally scheduled to spend a full year at Guilford preparing for relief and reconstruction work in Central Europe, the group was forced to discontinue its training after only two months because of the rider attached to the recent Congressional appropriations bill preventing conscientious objectors classified in 4-E from engaging in foreign relief work.

Earlier in the summer Guilford College was host to the Triennial Women's Missionary Conference, which attracted members from all over the United States and to the Young Friends of North Carolina Yearly Meeting, who held their annual camp-conference this year on the Guilford campus.

Federal Bureau of Investigation records reveal the rate of arrests for drunkenness increased from 831.1 per 100,000 population in 1932 to 1,716 in 1941.

J. Edgar Hoover, head of the Federal Bureau of Investigation reports that during 1942 there were 39.9 per cent more minor girls arrested for drunkenness and 69.9 per cent more of these "teen age" girls arrested for disorderly conduct than in 1931.

Arrests for drunken driving has increased from 65.7 per 100,000 in 1932 to 131.2 per 100,000 population in 1941, according to FBI reports.

"Smoke Jumpers"

By Floyd Schmoe

THE last thing CPS men would call themselves or wish to be called, is heroes. They are trying to do a constructive job in a world bent on destruction. The headlines, the oratory, the medals, are all reserved for the men who fight; but not the men who fight ignorance, disease, and fire.

Civilian Public Service Camp number 103 is located at Seeley Lake Ranger Station, fifty miles north of Missoula, Montana. Seeley Lake is one of the hundreds of mountain lakes which together with the rugged peaks and the forests of tall pine, fir, and larch, make of the Lolo, the Cabinet, the Bitterroot and the Blackfoot National Forests a marvelously beautiful wilderness. Number 103, under the administration of the Mennonite Central Committee and the U. S. Forest Service, is a fire-fighting unit, but certainly the most remarkable fire-fighting unit in existence.

Hundreds of CPS men in a score of camps stand guard against the forest's Enemy Number One, Fire, but they employ conventional methods of fire detection and suppression — lookout towers, telephones, trucks, pumps, and hand tools. Most National Forests are equipped with lookouts, patrols, telephones, lines, and tool supplies. When a fire is reported, a large crew of men can be hauled in by truck. Even special "tankers" can usually attack the fire from truck trails. But in this greatest remaining forest wilderness, an area larger than most states and covering half of Idaho and a third of Montana, there are few roads. Here the Government has worked out a new fire-finding and fighting system, using patroling airplanes which spot fires and then parachute men and equipment directly upon them.

This technique is now beyond the experimental stage and rather than being the extremely expensive method it would appear to be; with airplane operation and maintenance at fifty dollars or more per flying hour; the record of the past two years has shown that fire suppression by "Smoke Jumpers" costs hundreds of dollars per fire as compared with thousands of dollars by ground crews. This season the CPS Smoke Jumpers are to be the front line of defense against the fire demon in this entire sector.

Men Well Trained

At Seeley Lake the Forest Service has assembled rangers, pilots, and parachutists to train the seventy men who have volunteered from camps all over the country for this hazardous work. As I write this at Seeley Lake on June 25th some men have already completed their training and have ferried out by air to their stations. Here in small isolated units hundreds of miles apart, but connected quickly by airplane and radio they will spend the summer waiting, mostly, for the occasional epidemics of fire which will send them out literally to pounce from the air upon the incipient infernos and put them out before they have an opportunity to spread. This ability to find the fire almost as soon as it starts, get at it quickly, and suppress it while it is still small and comparatively easy to handle is what saves the Forest Service thousands of dollars in expense and millions of board feet in timber.

After the fire is out, the fighters must find their way out to a trail or road where horses will be sent for them, or to a mountain meadow where an airplane can pick them up.

These men of CPS 103 are not the daredevil type, definitely not. They are not even the college football type that I had expected. They are a cross section of CPS—Mennonites, Old Order Amish, Quakers, Brethren, Methodist, even Jehovah Witnesses. They are woodsmen, farmers, teachers, ministers, single men, married men. Some are beginning to gray, others are almost bald, but they are all physically fit. The oldest man among them can stand on the training net, turn a flip in the air and land squarely on his feet.

Physically they must be hard and capable. Most of them have had previous fire-fighting experience. Smoke Jumpers are not parachutists primarily; they are practical woodsmen who simply use the silken canopy to travel the last half mile to the job. Observing all this, I was agreeably surprised at the beginning of each day, each meal, and on Sunday to observe a greater apparent concern for the religious side of life than is evident in most camps.

Parachute Jumpers Fight Fires

Training consists first of days of ground work; setting up exercises, obstacle courses; toughening and coordinating muscles and learning how to emerge safely from the emergencies which are to be the common experiences of their lives. The final test of the ground course is to jump repeatedly from a twenty foot tower into the harness of their parachutes which are tied high above them. This is to accustom them to jumping and to toughen them to the hard but welcome shock of the opening chute. The most important part of the training, however, is the map and compass work which will enable them to find their way out of the trackless forest after their job is done and the method by which they lower themselves from trees where, more often than otherwise, they may hang up, dangling high in the air. Some of the trees are so tall that parachutes, after fouling the treetops, open again on the way to the ground.

The latter half of the training consists of actual practice jumps from an airplane, first over mountain meadows and later directly into the tall timber. When I looked down from the open door of the plane two thousand feet above the mountains I was sure that it would take a lot of nerve for me to deliberately step out into the roaring void, but so far none of the men have refused to jump when his time came. With a flaming plane to push you or even a cheering crowd awaiting below it might be easier but these fellows jump at a nod of the pilot's head.

Those who have not yet reached the jumping stage of their training, look forward to their first leap and resent each rainy day which delays that time. Even the six men who joined the Unit as cooks have so caught the "jump fever" that a few days ago they went to the instructor and asked to take the training. Today there was joy in the kitchen because their request had been granted. It is likely that they will have the distinction of being the first parachuting kitchen mechanics known to history.

Special Clothing Worn

Because of the special hazards of jumping into dense forests on rugged mountain slopes special suits have been devised for "Smoke Jumpers." Ready to descend upon a fire a man carries some eighty pounds of excess weight. He wears heavy woods boots with ankle braces, a steel-ribbed leather corset, a heavy canvas sponge-rubber padded suit and a leather helmet equipped with a strong wire mask. Fully rigged with two coils of rope, a bulky back-pack chute and a smaller chest chute, to be used in case the first one fails, he looks like a stuffed dummy of a deep-sea diver that has been used to hang things on. In his pocket he has a large clasp knife which opens at the touch of a spring in order to cut himself free from his harness in an emergency, maps, Forest Service compass and first-aid kit. With the fire tools, radio, sleeping-bag and rations which the pilot drops to him by cargo chute once he is safe on the ground, the fire-fighter is ready for almost any emergency except that of landing in water or actually landing in the fire. To avoid this possibility a

weighted test chute is dropped before the first man jumps, to determine the drift and direction of the wind.

In addition the parachutes used for this work have special steering slits which can be opened and closed by proper manipulation of steering lines. When a slit is opened, the recoil of the air which spills from it drives the chute in the opposite direction. In all but high winds the parachute can be maneuvered fairly effectively. Should a miscalculation be made or a sudden gust of wind cause a man to drop into the fire or into a lake it is admitted that he has almost no chance as it would be impossible to swim and difficult even to walk in such equipment. Two added hazards which fire-fighters face in this area are rattlesnakes and ticks. Of the two the latter is far more deadly as they are infected with the dreaded spotted fever. All of the men have been inoculated against spotted fever.

Never less than two men jump on even a small smoke because of the hazards incident to fire fighting and mountaineering in general and the additional danger of parachuting into rough terraine. There is little glamor to "Smoke Jumping." These are simply men who feel that it is important to combat forest fires and who have confidence in this modern method. Most of them do not think of the dangers. In training they get a thrill out of the leap, enjoy the ride down, regret that it is so soon over, and are keen to go aloft and jump again. Last evening when I was showing them my motion pictures of skiing on Mount Ranier one of the fellows asked: "How do you keep from breaking your legs on those terrific slopes"? I suppose to an ordinary smoke-chasing, parachute-jumping fire-fighter, skiing does look dangerous.

Thoughts on Crosses

By Stephen Guthrie

THE two thieves on the crosses beside Jesus died the same death at the same time under the same law as punishment for the same crime. This identity in their circumstances would suggest to most people identical men, yet the one found destruction and the other salvation. This contrast between their destinies was neither a whim of fortune nor a prejudice of God, but an evidence of their respective degrees of spiritual discernment. One railed, one prayed. While the one was scoffing, the other was seeking.

To be whirled off one's feet by a violent stream of terrifying circumstances and held trembling over the last brink, seems to be for many ample cause for blasphemy and despair. Many a Christian has made that turn, and it turns away from the Way. "It must not be much of a God," cries the bitter thief, "who would let me be treated this way. What do you mean, 'repent'? I'm good enough just the way I am!" He will not meet Christ's condition, but demands that Christ meet his. In this condition of spirit his soul embraces disaster even before his body embraces death.

Needs of World Must Be Met

I use the present tense because his spirit is in these present times. The world is full of nations that think they are good enough just the way they are. As nations we have not met others' needs, but have demanded that others meet ours. Well, disaster is coming fast. Even the priests and Levites at the foot of the cross thought they were good enough just the way they were, and wanted nothing to do with this Man who knew about their sins. They relished the thought of Rome overthrown but did not relish the thought of sin overthrown in themselves. We think we are better than they, yet we would rather see the overthrow of Hitler than the overthrow of greed or selfish ambition in ourselves. Thus the direction self-righteousness takes is still downward.

But the cross of the penitent thief teaches that there is a happy divergence from this headlong downward direction. Whereas the bitter thief has a cross upon his flesh only (he just wants taken down) the penitent thief has a cross upon his spirit. His sorrow for the sin of the world, including his own, is crucifying his soul. That the innocent Jesus should die the same death as himself overwhelms him with shame and sorrow. The way of God suddenly looms bigger than his pain and more precious than life. His primary obsession is now the kingdom of God, and he yearns for its coming more than for physical deliverance. In this respect his cross has become like Christ's, and all heaven is immediately his. "Today," said Jesus, thou shalt be with me in paradise." We can all have this kind of saving cross; that is, we can all bear the world's trials in a manner that will save our souls. Comparing ourselves with these thieves, which is the stronger in us, forbearance or condemnation?

God Forgives Truly Repentant

Now a thief can't steal from "nobody;" he has to steal from somebody. Suppose these thieves stole from me; their crime not just someone's injury but my injury. I would have to conclude from the Cal vary incident that God has forgivenes ready for the man who steals from me that heaven will be full of people wh used to be thieves and murderers, use to be greedy and covetous like me. Thu God would forgive us all if he could while we still condemn one another When we see Jesus inviting the thie into paradise, do we infer that thef enjoys divine blessing? That fellov over there is doing such-and-such an getting away with it; why shouldn't I The thief found paradise by forsakin the evil in himself, not by trying t qualify on the standard of somebod else. We are granted or withheld citi zenship in the Kingdom not by the siz of our sin but by the size of our re pentence. God desires the German arm to be as largely represented in Hi Kingdom as the office where I work o the monthly meeting where I worship.

How can one hope to preserve th universal viewpoint in the midst o opinion so partial and restricted? Ob viously, it is only by constantly relatin one's self to universal authority as wel as provincial, and living by the eterna instead of the temporary values.

Salvation Found in Gethsemane

The penitent thief did not undertak his cross. It was thrust upon him. I was his manner of bearing it that pleased Jesus, and his manner of bearing i that saved his soul. Jesus' cross wa also thrust upon Him, and His manne of bearing it pleased His father. We have the same Father Jesus had; why do we not bear our crosses as Jesus did? We fail for the reason that the bitter thief failed: in his cross there was no Gethsemane. The spirit of swee cross-bearing is not developed on crosses It it were, the innumerable crosses ir the world would change all men to saints The spirit of sweet cross-bearing i developed in Gethsemanes. What hap pens there? The Spirit of God in u has a show-down with Satan, and if we are faithful, we finally say, "Lord, no my will but Thine be done." Crosse come without seeking, and when we see one coming, we had better make a trip to Gethsemane. Moreover, we had better live near enough to that place to get there on short notice, since crosses have a way of rising unannounced. The condition of Gethsemane—Thy will be done—is all that can remove the fea of crosses.

Gethsemane does not remove crosses it removes fear of crosses, and provide spiritual victory. The victory of the cros is to hear the words, "Thou shalt be with me in paradise." Our hope shoul rise at the realization that these word were first spoken by the Son of God to a miserable victim of error who had however, found the condition of Geth semane.

THE SERVICE OUTREACH

Items of Interest from the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

NEWS NOTES

After about five months of visiting with the Friends Ambulance Unit in China, John Rich is homeward bound. He went to China to study the program of the Unit, which is supported in large measure by the United China Relief, Inc., and to work out problems of administration. He is expected back in this country about the middle of September.

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The following are excerpts from a letter from John Rich written in March but received several months later: "I am writing this in a quiet guest house at the ashram, or community, established by Rabindranath Tagore, the great Indian poet. Here is a school for girls, and boys, a university for older students, and a center for religious and social studies not unlike Woodbrooke in England or Pendle Hill in America. Adjoining Santiniketan is a model farm and workshops which employ young men and boys from the neighboring villages. They weave, make pottery, leather goods, toys and other handicrafts. The whole experiment in raising the standard of living in the improverished villages is carried on in the same spirit as our work at Penn-Craft in western Pennsylvania among the coal miners, and Wilmer and Mildred Young's work among the sharecroppers.

Santiniketan means "The Abode of Peace" and it is indeed brimming with loving kindness and understanding. Its culture is Hindu but its spirit is progressive and tolerant. All are welcome and Friends are especially honored here because of past associations with the Society of Friends. Life at Santiniketan moves from one memorable experience to another.

My three companions left for Calcutta this morning but I elected to stay and enjoy this peaceful place — a lone 'Westerner' among a company of scholarly and aristocratic Hindus. The main house of the ashram is a three-story mansion, furnished with costly carpets, statues, divans and paintings by the poet and his cousin, Abanindranath Tagore—India's most famous living artist."

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Four Civilian Public Service men have been chosen as members of the special committee to study the future of Friends' Civilian Public Service and to make recommendations to the members of the Society of Friends. The special committee will meet in Philadelphia on September 10, and 11 and will give especial attention to the judgments submitted by groups involved in the AFSC administration of CPS — the men in Friends' CPS, the supporting constituency and the AFSC. The action taken by the AFSC Board on this recommendation late in October will be transmitted to Selective Service through the National Service Board for Religious Objectors.

Three of the CPS men appointed to the special committee have been chosen from the regular Friends CPS Unit representatives elected by the men: E. B. Fincher, Big Flats; Wesley Huss, Coleville; George Mohlenhoff, Duke Hospital Unit. The fourth CPS man on the special committee is Russell Freeman, director of Powellsville. The balance of the special committee membership has been selected from the CPS Committee, the AFSC Board and various other Friends groups throughout the country. The other members are: David Henley (Chairman), Whittier, California; Thomas Elkinton, Philadelphia; Raymond McCracken, Fairmount, Indiana; Sumner Mills, Indianapolis, Indiana; Paul Swett, Bloomingfield, Connecticut; Edith White, Philadelphia; and Norman Whitney, Syracuse, New York.

* * * *

Maud Goudy Woodruff passed away September 4, 1943 at the age of seventy-two years. In 1931 she offered her services to the A.F.S.C. to take charge of the Clothing Committee Storeroom in the coal fields. During the twelve years while she was in charge of receiving and shipping the clothing, about one and a half million articles passed through the storeroom. This was not a comfortable place in which to spend the latter years of one's life, but to Maud Woodruff it was symbolic and served to bring her closer to suffering humanity. Her influence carried, not alone to those at a distance whom she sought to serve, but to those with whom she worked and came in contact, such as the delivery men who came so frequently. An incident which occurred in 1940, illustrates this. Feeling at that time was running high, and we had working for us a young German boy, Peter, who had endeared himself to all who came to the storeroom. The express man was jubilant one day and remarked joyfully, "Did you see the morning paper? A troop ship sank with 12,000 Germans on board." Maud Woodruff said quietly, "Yes, 12,000 Peters." The man's expression changed. He stood quietly for a moment and then said, "Is that the way you people think about it? I had never thought of it that way before." He took his receipt and left the storeroom with a new idea in his mind and a great question planted in his heart.

* * * *

The Women's Civilian Public Service Unit of nine members began work on June 27, 1943, at the Philadelphia State Hospital, Byberry, Philadelphia, Dr. Charles A. Zeller, Superintendent. A men's Civilian Public Service Unit is also serving there. Members of the Women's Unit are on the regular staff of the hospital and live in the attendants' home. As ward attendants, their work is caring for the patients. The duties are difficult, unpleasant, but challenging. They work fifty-four hours a week on one of three shifts with one day in seven free. Miss Helen Edgar, Director of Nurses, supervises the hospital training and orientation of the Unit. An orientation course is conducted by the nursing and medical staff of the Philadelphia State Hospital. Regular class periods are held for several weeks, and opportunity for continued study is provided through discussions and lectures at regular periods. In the Philadelphia area there are many persons well qualified in the psychiatric field, and participation in the Unit should be a valuable educational experience.

The women, as regular staff members, receive full maintenance plus the prevailing monthly salary at the hospital (now $61.50). They have decided to pool all their salaries above the amount required for their actual needs, to relief and reconstruction or some worthy cause. New members of the Unit are urgently needed. Applications should come from women over twenty years of age, motivated by a strong desire to perform a needed piece of civilian service in this present crisis; women who wish to put into practice their personal idealism by service to others, many of whom in this case are practically helpless mentally and physically; women in excellent physical and mental health, who are willing to assume the responsibilities which this type of service demands. Inquiries and applications should be addressed to the American Friends Service Committee, 20 South Twelfth Street, Philadelphia 7, Pennsylvania.

The quiet heart that meets life in faith finds doors opening that strain keeps obstinately closed.

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

Editorial Note: Since the whole matter of the future of CPS camps is being reconsidered at this time, it seems appropriate that space be given for the presentation of all views on this vital issue. P.M.T.

Editor, THE AMERICAN FRIEND:

We offer heartfelt gratitude for the devotion of the Friends who have poured their strength without stint into Civilian Public Service. We know many of these men intimately and something of their own and their families' sacrifices for CPS.

Friends in the U.S.A. now are faced with the decision as to whether CPS and Friends participation in the National Service Board for Religious Objectors as operating under the present Government regulations shall continue for 1944. We feel they should not.

In 1940 the American Friends Service Committee expected that C.O.'s under the Selective Service Act would be paroled to it, as at the end of War I, for work under Friends independent control. Nor was there anything in the Act to prevent both pay and maintenance by the Government.

Now it is plain that the Government intends to retain control, to demean conscientious objection by refusing to pay the men and to deny them adequate opportunities for humanitarian service at home and abroad.

It is argued that our offer to finance CPS testifies to our pacifism. It may as easily seem to the public the minimum we should be willing to pay for exemption from military service.

Friends present position in CPS is not only one of partnership with the Government in the use of conscript labor, but is helping to fasten military conscription upon the United States. Do we realize the viciousness of military conscription? It accustoms the people to regimentation; it changes reliance on processes of peace to dependence upon military power and conditions youth to the acceptance of war. Quakerism has never expanded under long continued conscription.

Will Friends, represented in the new and greatly needed Friends Committee for National Legislation and by our individual efforts with our representatives in Congress, make a maximum effort to prevent permanent conscription, or will we again make it easier by offering alternative service at private expense?

The Board of Directors of the American Friends Service Committee has this question to answer, presumably at the October 1943 session as far as CPS in 1944 is concerned. Practically all U.S.A. Friends are represented in the membership of the A.F.S.C. and widely so on its Board of Directors and the CPS Committee. May we plead that all Friends give this problem earnest attention and advise their A.F.S.C. representatives whether to continue as at present, or to follow the course of English Friends which we believe to be wiser, of resisting conscription by the refusal to provide alternative service.

Signed:
J. PASSMORE ELKINTON
ANNA GRISCOM ELKINTON

Moylan, Pennsylvania.

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Editor, THE AMERICAN FRIEND:

We of the University Meeting of Seattle have become very much concerned with the problem of getting official permission to pass food to European children through the blockade. We think you may be interested to hear what we have done in the interest of this cause.

We have sent a letter to each Meeting in this country giving vital facts about the great famine that is decimating the child population of Europe. This action was prompted by Vera Brittain's pamphlet "One of These Little Ones." Later Howard Kershner was here to tell us first hand of the difficulties. We wished to write the officials in Washington individually and to encourage our friends to do the same. Ministers, church groups, and PTA groups should also line up for this cause. We hoped to spur the efforts for this cause by setting aside July and August as "Save the Children" months.

We have written to the President and to Secretary Hull stating our desire that the children of occupied Europe be fed; and to our senators and representatives, urging that Senate Resolution No. 100, and House Resolution No. 117 be passed.

We are glad to report that we have received answers to our letters from many meetings. Among the meetings very active in this cause are the Syracuse, N. Y., Leonia, N. J., and Washington D. C. meetings. We hope others will join in the cause.

ETHEL M. MILLER, *Clerk*,
University Friends Meeting.

Seattle, Washington.

Editor, THE AMERICAN FRIEND:

At the peace session of Western Yea ly Meeting, the Peace and Service Com mittee gave a report on the youthfu man power of the Yearly Meeting. Men tion was made of the number in th armed service. A smaller number wer in Civilian Public Service or on detache service from it. One was mentione as in Federal Prison for conscience sake The latter is William H. Newlin, know familiarly to his friends as Bill Newlin

Bill knew that in loyalty to hi conscience he would have to take hi stand at some point against the wa government. He chose to take it at th beginning by refusing to register whe he reached his eighteenth birthday. O July 2, shortly after his birthday, he wa sentenced to a prison term of five years The following is an extract from a lette written to his mother from the Federa Prison at Ashland, Kentucky on Augus 15, 1943:

"Five of us this morning conducted th first silent meeting in the history of Ash land. The results were more tha heartening. I wonder how I could hav done without it so long. I found my self able to set my mind on one though and consistently follow it through. The result of minds rising above environment and meeting on a common spiritua ground is amazing. The result is a re kindling of the Inner Light, a readjust ment of spiritual values, a clearer under standing of that foundation on which was based the faith of our fathers, liv ing still. I am far from satisfied here although I never expected I would be, but I do try to see that this time will not be entirely wasted."

The foregoing reminds one of William Penn who had his first prison experience when he was a youth of twenty-one. Out of that, and similar experiences, came his statement: "Freedom of conscience is the first step toward having a religion."

SYLVESTER JONES.

Chicago, Illinois.

INDEXES WANTED

Will any one having copies of the 1927, 1931, 1934, 1941 AMERICAN FRIEND Indexes, which are not in use kindly get in touch with the Editor. Several copies are needed for binding by college libraries.

Worry imposes needless strain upon both mind and body.

Strength does not come by yearning merely but by earning.

Dispute begets dispute and injury begets injury.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

PITY

Finally, be ye all of one mind, having compassion one for another, love as brethren, be pitiful, be courteous.

I PETER: 3:8.

* * * *

More helpful than all wisdom is one draft of simple pity that will not forsake us.

GEORGE ELIOT.

* * * *

O brother man, fold to thy heart thy brother;
Where pity dwells, the peace of God is there.

JOHN G. WHITTIER.

* * * *

Pity is akin to love: and every thought of that soft kind is welcome to my soul.

THOMAS SOUTHERN.

* * * *

Nothing but infinite pity is sufficient for the infinite pathos of human life.

JOHN INGLESANT.

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While sin remains, and souls in darkness dwell,
Can heaven itself be heaven and look unmoved on hell?

* * * *

Is it a dream? Is heaven so high
That pity cannot breathe its air?
Its happy eyes forever dry,
Its holy lips without a prayer!
My God! my God! if thither led
By thy free grace unmerited,
No crown or palm be mine, but let me keep
A heart that still can feel, and eyes that still can weep.

* * * *

Jesus was incensed by wrong done to others. He had stern things to say about men who caused "little ones" to stumble. . . . He had words of condemnation for those who neglect their parents and for those who, in any situation, are insensitive to human needs.

ERNEST FREMONT TITTLE.

* * * *

(While yet in boyhood Woolman accidentally killed a mother robin.)

I beheld her lying dead, and thought those young ones, for which she was so careful, must now perish from want of their dam to nourish them. After some painful considerations on the subject, I climbed up the tree, took all the young birds, and killed them, supposing that better than to leave them to pine away and die miserably. . . . "The tender mercies of the wicked are cruel."

* * * *

Is God the kind of being who takes satisfaction in inflicting pain or suffering to anyone? Surely not. God's attitude toward men would seem to run something like this: A man does wrong. God does not want him to do wrong, any more than a parent wants his child to do wrong. It is the law of the universe that wrong doing interferes with one's liberty and one suffers pain—one kind or another. God allows him to suffer just as the Prodigal's father did not go along . . . to keep his son from living in filth and rags. . . . But he waits until the son comes to himself. To accomplish the return of his children, God will even suffer and die upon the cross.

FREDERICK KELLER STAMM.

* * * *

Forgive us, O Lord, for our failure to be sensitive to suffering and for condoning and even causing human misery and pain. Help our short-sightedness and quicken our conscience in dealing with those with whom we walk and work.

OPPORTUNITIES TO LISTEN TO GOD

A MESSAGE TO FRIENDS PASTORS EVERYWHERE

For years you have been listening to the Voice of God throughout the week. He has been very close to you. He has walked with you and talked with you. He has been a Blessed Companion. The talks you have had with Him you have transmitted faithfully to His followers Sunday after Sunday. They have been blessed by this sharing and in turn have blessed others.

But has it occurred to you that there are many members in the Meeting with whom God also talks during the week? Perhaps these talks have not been as long as you have had, nor have they had time to record the conversations on paper, but they, too, have had communion with Him and have received messages which they should share with others in the Meeting for Worship.

Have you provided for this sharing in your Meeting? Have you set aside a period when such messages may be given? And is that period long enough and free enough that such thoughts can be shared? Or has this period been merely a pause in which the congregation catches its breath before you rush along with the service?

In your periods with God between these Sunday Meetings, He has been very near to you. You have asked Him personally for His leading. You have questioned Him about the decisions you had to make. You have petitioned His counsel about the problems of others whom you know. You have not only talked with Him; you have let Him talk to you. You have waited quietly, expectantly, for His Voice and He has responded. Sometimes He has waited, waited a long while until you were really ready to listen. And then when you were ready, He has spoken. What precious experiences those times have been!

Has it occurred to you that these times need not be limited to periods outside the Meeting for Worship? Do you know that God is present from the opening of the service and that He has messages for you and other members of the Meeting? Perhaps the message you prepared is not the message He has intended for that morning. The needs of the group may have changed since you prepared it. Perhaps you are not even to be the messenger. As a minister you are recognized as being particularly sensitive, spiritually. But your recording as a minister does not mean that you are the only one in the Meeting who is spiritually sensitive and qualified as a message-bearer for God. Has that possibility really occurred to you and have you given it more than a moment's consideration?

As a minister you undoubtedly believe that God speaks through the sermon. You no doubt believe that He speaks through the songs. Do you believe, too, that God speaks in the silence? As a Society of Friends we answer that question affirmatively—in the Book of Discipline. But in our Meetings for Worship we seldom provide opportunities to hear God speak through the silence. A few pastors do provide for such periods of quiet hush, of expectant listening, of prayer and vocal message. That is a part of our heritage—a remarkable part of it, a moving part of it, a thrilling part of it. That is a part of our contribution to Christianity.

What are you doing to recognize it? What are you doing to cultivate it as a part of the worship service? What are you doing to enrich this aspect of group worship and active ministry on the part of the Meeting? Think it over, pray it over, talk it over with others who understand what is meant by it, who have experienced this revelation of God to persons and groups. It is time we began to recover this integral part of worship throughout the Society of Friends.

LEONARD S. KENWORTHY.

QUAKERDOM · AT · LARGE

The twelfth annual conference of the Pacific Coast Association of Friends met in Pasadena, California, August 13-15 at the Orange Grove, Villa, and Raymond Street Meetinghouses. While transportation difficulties prevented many friends from attending this year, a good number were present and most of the Meetings from a distance were represented by at least one delegate. Visiting Friends from San Diego, the Bay area, Oregon, Washington, and New York were entertained in homes of Pasadena and Whittier Friends and meals were served out of doors at Villa and Orange Grove Meetinghouses.

Reports of the Meeting delegates indicated a general concern for better international, interracial, and interfaith understanding. Rethinking and rededication was urged on the part of Friends as individuals and as a Society in their approach to these problems in terms of applied actions in their way of life, and in the deepening of their spiritual resources.

The need for better elementary education was discussed because of the importance of the formative years. The development of the Pacific Ackworth School, set up a year ago by a group of parents in the area of Pasadena, was described. A medal, struck off sixty-four years ago on the one-hundredth anniversary of the original Ackworth School in England was presented by Alice Pearson, a descendant of one of the founders, to the new Ackworth School.

In relation to our workcamp programs, our work with Japanese relocation problems, and in the areas of our immediate communities, Friends expressed the need for more adequate techniques in developing a deeper sense of community.

The problems of the conscientious objector in the decisions he is required to make over accepting detached service, camp, prison, or deferrment were considered, with particular emphasis on what conscription means to the individual and to the Society, not only in terms of the war effort, but in matters of education, government, and in all areas of life.

"We have met under the sense of the immediacy of the presence of God. We have communed together with Him and we are seeking that guidance within by which we may more effectively serve our fellow men and that faithfulness on our part as individuals and as groups which will enable us to contribute to the coming of the Kingdom."

The next meeting of the Pacific Coast Association is to be held in the Bay area of Northern California.

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New York Friends and others gathered Eighth Month 28, 1943 at Friends Center to hear Leslie Heath tell of his experiences in administering relief for the American Friends Service Committee in North Africa.

Frequently one of the surprising things about Service Committee work is the method by which broad fundamental truths are made specific. So in this case it was valuable to learn, not about the total tragedy of the concentration camp per se, but how that institution affects individuals and what kind of individuals it affects, and what Friends are doing to help those individuals.

Friends were interested in the stories of the men who had spent eight years in such camps and what it had done to them. They were instructed to learn of the attitude of some Spanish refugees whose years of suffering had made them long to practice an equivalent brutality on the so-called victors in Spain. Friends who were surfeited with atrocity tales were glad to hear of the German submarine that towed its victims' lifeboats to a place of safety. And those who were afraid of the inconsistency of cooperating with the military were interested in the practical symbiotic relationship which developed when the army supplied clothes and the Friends supplied personnel for their distribution to the needy.

Leslie Heath, whose modest statements forced his auditors to hear between the lines, would not prognosticate as to the future welfare of the inhabitants of North Africa, but one gathered that any present welfare of residents or refugees was purely ephemeral and that they would have to continue to pay the lingering costs of war.

NEWS OF OUR MEETINGS

High Point Monthly Meeting, along with the United Dry Forces of North Carolina, recently observed Temperance Day with Dr. I. G. Greer, Superintendent of the Baptist Orphanage, Thomasville, as speaker. Cecil Haworth, the pastor, and family have just returned from a vacation. On one Sunday during his absence, reports from Yearly Meeting were given and the Minute of Advice was read. The other Sunday a challenging message was brought by Dr. George R. Brown, retired Methodist minister residing in the city. During the absence of the pastor and his family, the interior of the pastor's home was completely redecorated.

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The ninth annual outdoor union meeting was held at Farmington Friends church, Macedon, New York, August 9. Each year the Victor Methodist, Perinton Methodist, and Macedon Center Methodist churches have responded to an invitation from Farmington for a Sunday of worship and fellowship. This year there were over two hundred fifty people in the congregation. The speaker of the morning was Shirley L. Travis, Victor, whose subject was, "Singing at Midnight." After a basket dinner, the Perinton Community Band played for over an hour. The speaker of the afternoon was Dr. J. Rodney Branton, Professor of New Testament at Colgate Rochester Divinity School. He spoke on the subject, "Seeking God in Times Like These." The central location, and natural setting of Farmington makes this a pleasant occasion.

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Friends of Goldah Johnson of Wabash, Indiana, Meeting will be happy to know that she is recovering from injuries sustained four weeks ago.

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The one hundred twenty-fifth annual meeting of the Blue River Quarter of Western Yearly Meeting was held at Blue River Meetinghouse near Salem, Indiana, on July 24. Following the meeting of Ministry and Oversight, and the business meeting, John R. Walters, Chairman of the Yearly Meeting Peace Committee brought a message. After a basket lunch in the grove, reports for the past year's work were given, showing increased activity. The following day, the annual homecoming and reunion was held. In addition to the regular services a basket dinner was held in the grove at noon with a worship meeting in the afternoon.

The following week-end a successful meeting of the Young People's Division of the Christian Education Department of Blue River and Sand Creek Quarterly Meetings was held, with an attendance of about seventy. Classes where held under the leadership of Belva Newsom, John Baxter and Anna Jane Maris; and Milo Hinckle brought the messages for the day. In the evening Chase Conover

showed several reels of movies depicting the work of the Service Committee abroad and of the Mission Board of the Five Years Meeting. On Sunday, Milo Hinckle again brought very gripping messages. The young people helped with all the arangements; Dorothy Trueblood being in charge of hospitality.

Following the message on August 15 a class of children gave a demonstration of the work they had been doing with the pastor, and in closing two young girls were received into membership. This service closed the ministry of John H. and Thelma Baxter in the Blue River Meeting, and our best wishes go with them in their new work.

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Jamestown, Ohio, Friends Church (Wilmington Yearly Meeting) has conducted a Weekly Vacation Bible School during the summer on Friday afternoons. At the annual church picnic held on the church lawn September 3, the school furnished the program and gave a demonstration and exhibition of the work. The Missionary Society recently sent two boxes of clothing to the American Friends Service Committee. Several members are taking active interest in the Community Temperance League.

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A very successful Vacation Bible School recently closed at Las Animas, Colorado, which had an average attendance of 177. The eight Protestant churches of the town cooperated in the project. Roxie Reeve, pastor of the Friends church was general supervisor, and was assisted by a splendid group of teachers from the different churches. A picnic on the closing day, held at the park, was enjoyed by 185 children. The demonstration program was given the following Sunday night in the Presbyterian church. The school this year was one of the largest Las Animas has had.

Ella Ruth Hutson, formerly of the Las Animas Meeting had charge of the morning service on August 22. She had returned from Cleveland Bible School, where she has been a student, to spend the month visiting relatives in La Junta and Las Animas. Roxie Reeve, pastor at Las Animas, took advantage of having a guest speaker to meet with Friends at Hasty, bringing a missionary message at the request of the group. Hasty Meeting has been without a regular pastor for two and a half months due to the illness of the pastor, Robert Jay. After spending a year as supply pastor at Las Animas, Colorado, Roxie Reeve is planning to enter home mission work, the exact location has not been chosen. Clem and Violet Brown of Friendswood Quarter in Texas are coming to Las Animas as pastors.

Friends will be interested to know that Clarence Gordon Webb-Harris has started a private school in Jamaica, B.W.I., which he calls Manchester College. A graduate of Earlham College, he received his Honours Degree in 1929 at Oxford University and subsequently the degree of Master of Arts. After serving as Head Master of the Manchester Secondary School of Jamaica from 1929 to December, 1942, Manchester College was opened with twenty-six students; the enrollment increasing to forty-five in six months. He states that he had a vision of the new college when at Earlham in 1925, using it as a theme in a speaking contest in which he competed with Leslie Shaffer. He bespeaks Friends prayers and interest. His laboratory is in need of equipment; also books and magazines would be appreciated. Scholarship aid would be valued.

"THERE IS A LAD HERE"

By LILLIAN E. HAYES

"There is a lad here." These were the words of Jesus, the master teacher who saw in the multitude a lad who had something to contribute to the needs of the day.

The lad and lassie must not be ignored by us today. Children have a place in the church as well as older folks. The lad who is here today must be made to feel that he is a welcome unit in society, that he is responsible for his share of social good. Even his contributions of "yeast cakes and fishes" are acceptable and usuable. Best and most urgent of all, he must be brought into close contact with Jesus and led to realize that nothing good ever results without the blessing of Jesus.

While teaching the primary department at Friendsville Academy, many interesting experiences have come to me. During daily Bible Study Hour, children give expressions of their developing faith. Typical, are these words from a ten year old boy, after studying Samuel's call: "Miss Hays, I am just as sure as Samuel was that God has called me to preach the Gospel and I want to go to Africa as a missionary." Yes, there is a lad here.

If only there were enough Christian teachers to guide children, and sufficient funds to continue making this opportunity possible for them! If there is something you would like to do to help us, tell us about it.

Friendsville, Tenn.

Habits of steady application and industry once acquired are not easily lost.

Before me, even as behind, God is—and all is well.

MOVED TO NEW LOCATIONS

Dr. James R. Furbay, for the past seven years pastor of the First Friends Meeting at Marion, has accepted a call to become pastor of the Des Moines, Iowa, Meeting. During the past few months Dr. Furbay has also served as Acting Editor of THE AMERICAN FRIEND.

While serving at Marion, Dr. Furbay was president of the Grant County Ministerial Association; took an active part in the annual Easter Pageant, and was a popular speaker before school assemblies and civic organizations outside his church.

Dr. Furbay and family were honored at a reception given by members of the Marion Meeting recently. The pastor to succeed Dr. Furbay at Marion has not been named.

A clipping from the Des Moines *Register* speaks of a hearty reception having been given James Furbay and his family by the members of the First Friends church in Des Moines, Iowa. The daughter, Caroline, will enter William Penn College this Fall, and Helen will be a junior in East High School, while Christine will enter the fifth grade.

It is with regret that Indiana Yearly Meeting loses the Furbays' but we are quite sure that they will quickly make a place for themselves in Iowa Yearly Meeting. Dr. Furbay will continue to give his services to the work of Christian Education in the Five Years Meeting.

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Harold N. Tollefson, pastor of the Woonsocket, Rhode Island, Friends Meeting, has accepted the position of Executive Secretary of the Baltimore Monthly Meeting. He has achieved recognition throughout New England for outstanding work with young people. As chairman of Bible Schools, New England Yearly Meeting of Friends, he has helped to develop forty such youth units. He also organized the Junior Yearly Meeting of Friends in 1930.

Harold Tollefson came to Woonsocket from Maine in 1936, where he has been very active in Religious Education work, and has served as Boys' Work Secretary in the local Y. M. C. A. He was highly esteemed by the Smithfield Monthly Meeting which he has led through a period of development and they regret losing him, but their best wishes go with him in this larger field of service. In his new work he will supervise meetings in Baltimore, Richmond, Virginia, eastern Pennsylvania, and other meetings in Maryland.

The great use of a life is to spend it for what outlasts it.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana

ON BEING A REAL PERSON

BY HARRY EMERSON FOSDICK

Harper and Brothers, New York, 1943
285 pp., Price $2.50

A recent addition to the Friends Lending Library, provided by the Adult Work Department of the Board on Christian Education, is this latest book from the pen of the pastor of Riverside Church.

Early in Dr. Fosdick's ministry he discovered the need for dealing individually with sick souls and disordered personalities. During these succeeding years many such people have come to him for counsel and help.

This book comes out of this rich and practical experience of the author. The book is not only of great value to pastors and all others who do such counseling but it also is full of sound advice to people who have these personal problems, such as fears, hatreds, and personality disturbances.

Says one reader, "Dr. Fosdick does not go out of his way to bring religion into this discussion. It comes in naturally and inevitably, partly because fundamental human interests are religious in the larger sense, and partly because religion even in the most specific and restricted sense is closely related to the process of becoming a real person."

* * * *

JESUS, NOT CAESAR

Macmillan, New York, 1943
Price $2.75

The famous historian, Professor Seton-Watson, has devoted himself to studying Slavonic history and politics. Under the name of Scotus Viator, Dr. Watson had spent many years in the Hapsburg Monarchy, making Vienna the center of his studies, and in constant travel in the Danubian and Balkan countries. He wrote articles about Rumania, Slovakia and Serbia for the *Contemporary Review*, and founded *New Europe*, a magazine devoted to the study of all questions of nationality in Europe. In 1913 he became Honorable Secretary of the Serbian Relief Fund which in four years of war was destined to collect and distribute over five millions worth of material for sick and wounded and refugees. The author of the newly published book, *Masaryk in England*, knew the President intimately and worked with him during and after the war. Some parts of the book sound like a fairy tale. The story is built up with documents and letters.

Because it is obvious that President Masaryk's career is incomprehensible without some knowledge of the milieu out of which he came, Seton-Watson launches upon a historical survey of the Bohemian country. He tells us, above that background, Masaryk's life as teacher of the nation, as leader of the national cause and as Pater Patriae—a career without parallel in modern Europe.

One of Masaryk's forerunners, John Amos Comenius, turned to England at a critical moment in his life. The two years which the exiled Masaryk spent there laid the foundation upon which he was afterwards to build up American recognition and the symbolic declaration of independence at Philadelphia. After the outbreak of war he went as chairman of the Czech National Council to London where he accepted a lectureship at King's College and inaugurated the new School of Slavonic Studies. The quincentenary of the burning of John Huss gave him his first opportunity for a public demonstration. He deliberately contrasted Chelcicky, the preacher-scientist, and his idea of humanity and brotherhood with Zizka as representative of modern militarism.

Bohemia, says Watson, is one of the earliest examples of the national state in Europe. She also has a great cultural tradition; for Prague was the first university of all Central Europe, founded in 1348, and was for a generation the equal of Bologna, Paris and Oxford—not merely German, as is falsely alleged, but divided into 'Nations' after the fashion of the great mediaeval international schools. She also had a great religious tradition in the Hussite movement, which established principles commonly known as Protestant, a whole century before the Reformation. She led the van in the struggle for liberty of thought at the Council of Constance, and in the words of Bishop Creighton, "it is the glory of Huss that he first deliberately asserted the rights of the individual conscience against ecclesiastical authority." The influence of Wycliff's teaching upon Huss is well known and forms the first serious historical contact between England and Bohemia.

It is typical of the crass misconceptions put out by German propagandists, that they should talk of Hussite Bolshevism and try to link up two essentially different concepts. In so far as this is not deliberate, there exists an apt enough parallel in the attitude of the greatest of German reformers towards the Bohemian heresy of the day. But Luther, when he suddenly realized his error, declared with a frankness and rush of feeling all his own, "We have all been Hussites unawares." It should be added that Masaryk, in writing on the Czech Reformation, stressed its moral and humanitarian character, leading logically to political and social revolution. But he meant this not in a subversive sense, but as an original attempt to solve the problem of authority. Hence "brotherhood" was the ideal and watchword of the most characteristic of all the Czech sects, the *Unitas Fratrum* or Church of the Brethren, and its pacifist and democratic leanings on lines not altogether dissimilar from those of the Society of Friends, were very marked.

Watson remarks about Masaryk's words at the very moment when prominent Catholic clergy accused him of blasphemy and atheism: "The religious question is really the only one I know of." As an old man, at the height of his career he was to write: "JESUS NOT CAESAR IS THE MEANING OF HISTORY."

HENRY HERBATSCHEK.
(Friend and Former Pupil of Masaryk.)
Utica, New York.

IN GOOD FAITH

REV. WILLIAM C. KERNAN

Now that victory in the war seems nearer some people are talking about organizing the peace without respect to the high purposes outlined in the Atlantic Charter and the Four Freedoms. They are inclined to ignore them—where, indeed, they do not ridicule them—in favor of another try at the balance of power theory in the interests of what is euphemistically called "realism." To these people the idealism which demands a world organized on behalf of human justice is nonsense and utterly impracticable. They call it "starry-eyed" when they are trying to be polite—something less poetic when they are angry enough to be off guard. The ugly flaw in their argument is now what it always has been—their realism always produces bigger and better wars.

In view of these circumstances, and since Christians are always called upon to support wars, it is only reasonable to expect that the churches will insist that the peacemakers take Christian principles into account according to the legitimate theory that principles which express the aspirations and ideals of humanity are more likely to preserve peace than the so-called "realism" of the cynics. It is one thing to say, as is the wont of some, that Christianity has never been tried. It is something else

again for Christians to be vigorous and vocal enough to make their demands heard so that their principles, for once, will be tried.

Never before have the nations been ready to acknowledge what we have always affirmed—that humanity is one, that if one member suffer, all the members suffer, that no nation lives to itself or dies to itself, but that all are caught up in the same common destiny, and that there is, consequently, no such thing as isolationism.

People may call this idealism if they want to. It is nevertheless, in accordance with the facts of life in this world and all history bears witness to it. The events leading up to the war prove it as does the war itself. The fact that some isolationists, who think primarily in terms of power politics, are ready again to ignore the universal principle of man's oneness should not deter us from affirming it or from insisting that the peace to come shall rest upon recognition of it.

SUNDAY SCHOOL LESSON

(Continued from page 370)

Friend Charles Hire's found a stomach remedy in mountain herbs and sought to substitute a wholesome non-alcoholic drink for injurious ones. He had almost no sale until an employee suggested that he change the name to "Root-beer" when it sold surprisingly well. Now we need in thousands of communities the substitution of wholesome recreation for the commercialized kind.

WORSHIP OR CONVERSATION?

We are anxious to have reverence in our meetings for worship. Let's be reverent before we get there; enter quietly and not start a visiting bee on arrival. Surely the conversation which rises in crescendo between Sunday school and church or right after the service is no help. The Jewish synagogue was plain. If the Jewish children were reverent it was because of the way they were taught and the example which their elders set for them.

There are lots of guilty Americans, since the Lord will not hold him guiltless who takes His name in vain. Are there other ways of taking the Lord's name in vain than through profanity? Certainly the prayer of the haughty Pharisee was in vain although it began, "Oh Lord, I thank thee." It is important that all Friends avoid profanity as they would poison. We need also to avoid substituting insincere words for real praying. "Not everyone that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven."

MILTON HADLEY.

SECRETARY OF INTERNATIONAL MISSIONARY COUNCIL DIES

World Christianity suffered an inestimable loss on August 21, 1943, in the death of the Reverend William Paton, D.D., Secretary of the International Missionary Council since 1927, and joint secretary since 1938 of the provisional committee of the World Council of Churches.

Dr. Paton's rich experience, his breadth of vision, and his fine scholarship will be keenly felt in the days ahead. He was born in London in 1886, attended Pembroke College, Oxford, Westminister College, Cambridge, and had an honorary degree bestowed upon him by the University of Edinburgh.

He was Missionary Secretary of the Student Christian Movement in Great Britain and Ireland from 1911 to 1922. In 1919 he went to India under the auspices of the Y.M.C.A. where he became secretary of the National Christian Council of India, Burma and Ceylon. The Ratvik meeting of the International Missionary Council called him to become its secretary in 1926, and he also served as editor of the International Review of Missions.

MARRIAGES

CROSMAN - TRIMBLE — Elizabeth Lee Trimble to Dorland Crosman, member of Montclair, New Jersey, Meeting, on August 7.

GERMOND-HUDDLE — Sarah Virginia Huddle to Earl Goerke Germond of Montclair, New Jersey, Meeting on August 14.

NORTHUP - WEBSTER — Elsie May Webster to Dr. George D. Northup, a member of Montclair, New Jersey, Meeting, September 3, 1943.

ROBINSON-DUBOIS — Martha Esther, daughter of Alvah Dubois, to Elburn Dean Robinson, son of Mr. and Mrs. Emery Robinson, at the Friends church, Wabash, Indiana; Grant Johnson officiating. Martha Esther was an active member of the meeting.

YOUNG - OLIVER — Nancy Josephine Oliver, a member of Montclair, New Jersey, Meeting, to William Monroe Young, Jr. on July 28, in New York City.

BIRTHS

ANDERSON — To Lloyd and Carol James Anderson, a son, William Luther, on August 18, in Indianapolis, Indiana.

FAGIN—To Dr. Joseph and Florence Fagin of Summit, New Jersey, a son, Robert Reynolds, on July 3.

LADD—To Chester and Marion Louise Cook Ladd on July 4, a daughter, Marion Louise, in Nebraska. They are members of Montclair, New Jersey, Meeting.

LEONARD—To Rowland and Mary Jane Leonard, members of Montclair, N. J. Meeting, at Newburgh, New York, a daughter, Dorothy Joe, on August 5.

PENCE — To Verne A. and Lucile Pence, members of Amboy, Indiana, Friends Meeting, a son, Rodney Gene, on August 27.

DEATHS

GORDON — Archie P. Gordon at his home, Jamestown, Ohio, August 20, 1943, aged sixty-five years. Was married in 1899 to Julia M. Moses who survives. Was member and overseer of Friends Meeting, Jamestown. Services were held at home with DeElla L. Newlin in charge.

HAGUE—Helen L. Hague on August 25 at the home of her daughter, Virginia Aldrich; a daughter, Dorothy Waring also survives. She was a member of Montclair, New Jersey, Meeting.

LAMB—Ethel Lamb, wife of Albertus G. Lamb on July 22 at Shady Rest Hospital, Indianapolis. Services were held in the Amboy, Indiana, Friends church, of which she was a member. The pastor, Isaac Harris, was in charge. She is survived by her husband; two daughters, Olive and Elisa; and one son, Orval.

MORRIS—Flora Mills Morris, daughter of Lot and Asenath Pickett, August 22, at her home in Bloomingdale, Indiana. Attended Bloomingdale Academy and Earlham College and taught school. Was united in 1889 to Samuel Mills in marriage, her husband serving as a minister of Western Yearly Meeting, and later serving as Evangelistic Superintendent of Indiana Yearly Meeting, the family residing in Richmond. Was a charter member of Woman's Missionary Union, and during later years of life when she became an invalid, devoted much time to writing spiritual messages to non-resident members. Surviving are the husband, E. B. Morris; one sister, Mary Pickett, a former missionary to Mexico and Cuba; and three stepchildren, Freda Hadley of Richmond, and Byron and Emery Morris of Calif.

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Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BOSTON, MASSACHUSETTS

Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18056 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, at 11:00, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 515 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. RIley 5224, office telephone.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

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Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Edgar H. Stranahan, Minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street and Fifteenth Street Meetings will be held at the Friends Meeting House, 144 East 20th Street, New York, N.Y., from May through September, Sunday at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

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